

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"To be a Latter-day Saint requires sacrifice of worldly aims and pleasures; requires fidelity, strength of character, love of truth, integrity to principle and zealous desire to see the triumphant march of truth."—JOSEPH SMITH.

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Price One Penny.

FIRST PRESIDENCY SPEAK AT GENERAL CONFERENCE.

FOLLOWING is a summary of the addresses delivered by the First Presidency on the first day of the eighty-second semi-annual conference, October 6th, 1911.

President Joseph F. Smith extended a warm welcome to the saints in attendance. Their presence, he said, bespoke their interest in the great latter-day work and the work of human redemption.

"The Saints," he said, "are to be congratulated on the spirit which leads them. Whatever may be the feelings of those who look upon us and our work with contempt, let the spirit of good judgment characterize our actions. It matters not what men may think of me, as long as I am following the dictates of my conscience and am in the line of my duty. It is a matter of wonder that there exists a spirit of such bitterness against men whose lives, barring the common weaknesses of man, have been absolutely above reproach. But such is the case. It has been so from the beginning, and no doubt will continue to be so as long as we do what we think is right and as long as there is sin and wickedness in the world.

"In the days of Nauvoo, it was demanded of the saints that they should renounce their ideas of revelation, scatter abroad, and become like the rest of the world. People who make such a demand are influenced by some spirit—judge ye what kind—which requires a lowering of the religious and moral tone in the world.

"As a matter of fact, no people in the world believe more firmly, more confidently in Christ than the Latter-day Saints. Of course, other sects lay claim to the same belief. What, then, is the differ-

ence? It is this: Latter-day Saints contend that it is a mockery for men to say they believe in Christ and then to refuse to do as He directs men to do in order for them to be saved. They believe that it is necessary for men to obey the gospel He taught before we can lay claim to the blessings which are predicated on that law. Now, what harm can this difference do to anyone? It is no less true now than it was in the days of Christ, that this is their condemnation, that light has come into the world, and men love darkness rather than light.

"There is another difference, however, namely, that we believe in the divine calling of Joseph Smith. But what injury can this belief be to the world? We accord to the world the right to believe what and how they may, and ask the same right in return. We deny them the right to prevent us from believing as we please, so long as our beliefs do not interfere with the exercise of their religious rights on their part.

"What did this Joseph Smith teach? Anything that will harm the world? He taught God to men. He has revealed the Father and the Son to the modern world, as to their form and substance; for the ideas concerning the Godhead given in the New Testament had become vague and mystical in the minds of men. He taught that Jesus was in the express image of His Father, that He was literally the Son of God, that He died for the sins of the world, and rose from the dead with the very body which He had in mortality and now sits enthroned on the right hand of the Father. Let me ask again what harm such teachings can do to mankind? Nothing. It can do none.

"I stand here and say without fear of reasonable or rational contradiction, that Joseph Smith taught nothing, or rather the Lord revealed nothing through Joseph Smith, that was not taught by the Son of God—that is not in harmony with the truth as it was given by our Savior.

"The prophet made clear to us ideas about God and Christ. He taught us to believe in God the Father and in His Son Jesus Christ, to repent of our sins, to be baptized for the remission of our sins, and then to have the hands of those having proper authority laid upon us for the gift of the Holy Ghost. Is it a crime for us to repent? Is it wrong? If some of those who speak the loudest against us should repent of their sins, there would be nothing left of them. But there is no crime in the principle of repentance. It is good for all men to repent of their sins.

"Oh, but, says someone, what about your claims to authority to administer in the laws of the gospel? I answer that there is nothing new in it? Christ taught it. He gave authority to His apostles. The servants of the Lord in all ages of the world have had authority to administer in the gospel laws.

"And again, Joseph Smith taught that after one has been baptized into the Church, one must ever after strive to live according

to the ideal laid down in the gospel. Surely this is not a source of injury to any human, either the one who accepts it or who rejects."

President Smith here most earnestly denied the charge sometimes urged against him by those who do not know him, that he tyrannizes over the saints. "I leave this to you, Latter-day Saints," he said, and then went on substantially: "I defy any wicked man or any good man to charge me truthfully with having wronged any man, woman, or child. If I have unwillingly done so, I will go further than they can possibly ask me, to make it right. I have never used a dollar of the Church that I had no right to use. I pay my tithing, as does every other good Latter-day Saint.

"Another thing—the Prophet Joseph Smith was instrumental in revealing to this generation the principle of marriage for time and eternity—something that has been kept hidden from the foundations of the earth. This idea is assailed by some and denounced, but it is growing in its acceptance with the world. It is a beautiful idea. It tends to make us men better husbands than we could be without. Nothing can tend better to elevate our domestic ties than the thought that these ties shall be perpetuated and ennobled in the next life."

President Smith concluded his remarks with an expression of his appreciation of the blessings the Lord had given him. He urged the people to keep themselves so busy that they will have no time to say anything evil or to pay attention to anything others say that is evil.

President Anthon H. Lund next addressed the conference. Since the last conference he said, the work of the Lord had progressed. Good reports had come from all the missions, notwithstanding opposition in some places. But the opposition, he thought, had accomplished nothing hurtful to the Church, as is usually the case. Instead, many had been led to investigate. In England, in Sweden, and in Denmark there had been most opposition, through the labors of an American who had been paid for speaking against the Latter-day Saints.

The missionaries, President Lund said, had been kept busier than ever, especially in places where waves of persecution had risen, preaching the gospel and dispensing literature. They are not discouraged. Although the missionaries abroad are not preaching the principle of gathering, but on the contrary advise the saints to remain there, still the spirit of gathering is upon the people, and emigration continues.

President Lund urged the saints to extend the hand of friendship and help to such of the saints as come here. Generally they spend almost all they have in coming here, and so it would be a laudable thing for us who have occasion to do so, to aid and encourage our emigrating friends. On the other hand, he urged the new arrivals to take up their residence in the country rather than flock to the

city. The speaker deprecated the desire on the part of so many people to come to cities from abroad and to some extent from the country. Many in the cities live from hand to mouth, and no doubt will continue to do so.

There are plenty of places, he urged, where new homes can be made. Those who own a home are more likely to be loyal to the Church, more patriotic to the nation, than those who have none of their own. He urged the young men to strike out for themselves. Later they would be better satisfied with their life.

President Lund closed with the thought that it is necessary for us to seek the kingdom of God in order not merely to find it, but to become members of that kingdom and afterwards observe every law thereof.

President John Henry Smith began his address by expressing his pleasure at the very large attendance of representative officers, and the saints generally, and at the very excellent gospel sermon preached at the morning session of the conference by the President, in which was borne a thrilling testimony to the work of the Redeemer.

This vast work of human redemption should prove a source of consolation to those who have sundered ties of kindred and of nation and allied themselves with a people whom the world despises; for it is a work absolutely necessary for the salvation of every soul that has ever come to the earth or ever will come here.

The speaker said that when he thought upon the completeness of the organization of the Church, of the magnificent work which the Prophet Joseph had wrought, of the promises of the Lord to His people that the Church would not again be taken from the earth, and of the faithful men who are among the saints to-day—men as faithful as any that had preceded them—he prayed that nothing should come among the people to turn them away from the truth, or that would tend to loosen their hold upon it.

“I testify to you,” he said, “that Christ is the Redeemer of the world. He is the Christ. He is the way, the life, and the truth. He is the very Redeemer of mankind. And He should be sustained as such in His teachings by every Christian in the land. Standing before you to-day, I solemnly declare unto you my absolute knowledge of the fact of the atonement of our Savior—that He lived, and that He died for our sins, that He rose from the dead, and that the world will be redeemed by Him and in no other way.”

It was the duty and privilege of the priesthood of the Church to proclaim the gospel of the redemption to all men. The world, he said, is yet unconquered by the word of God. And here in the quorums of the Priesthood we have a phalanx, unbroken, for the proclamation of the word. Our missionaries can look in the face the best and the cleanest of men and deliver this message of redemption to the world.—*Deseret News*.

THE MILLENNIUM.

SCANT indeed is the attention paid by many to the glorious truth of the personal reign of Christ for a thousand years upon the earth. We see the cold disdain of so-called orthodoxy upon this matter so vital to the world. Denials that there will be any such event in a literal sense meet us on every side. Amongst those whose faith is built upon the solid rock of revelation that advent is looked for and desired. Here the trumpet gives no uncertain sound, and the authorized servants of God labor to impart their knowledge to the minds of all men.

Like faith itself, the fact cannot be questioned that individual knowledge regarding the Millennium is a matter of varying degree, and great is the confusion of thought. To most minds it is a nebulous, shadowy thing, and just in proportion as its work is not comprehended, so is its reality questioned. This is indeed a matter concerning which more doubt is felt than is expressed in words.

Will the reader contemplate for a moment the following simple query? If these are the latter days, and the real work of the Church of God is to convert the world to the gospel in these days, don't you think the task too great, having regard to the small numbers who embrace the restored gospel? Again, if at the end of seven thousand years the earth is to be full of the knowledge of the Lord as the waters cover the deep, how and by what agency is this humanly-impossible condition to be brought about? If at the end of seven thousand years a mighty host, comprising the kingdom, countless as the stars of heaven, or the sea-shore sands, is to be presented spotless to the Father, how and when is this tremendous thing to be done? Let us reverently enquire into the matter.

In this age of the world the earth and its people groan and travail under the terrible curse of a usurper's thralldom. Let no one doubt the literal truth of this control. So real is it that the "prince of this world" dared to tempt the Christ with a share of his usurped authority, if Jesus would but recognize his authority; and so long as the adversary of God is permitted to use his licence to tempt men, so long will sin abound over righteousness—so long will "error be on the throne and truth on the scaffold." But God has appointed a time and season for this usurper to be bound in chains of harmless inaction. This period of Satan's inanition is the thousand years of the Millennium. Now, confining ourselves to this one fact, what difference will it make to men? What difference does it make when every atom of poison is taken from a septic wound? Healing is assured. What difference will it make when the heart of man is freed from Satan's baneful influence? Will it not give place to the glorious light from the Sun of Righteousness which shall then arise with healing in His wings? No need to enlarge upon this most obvious result to many; but there are some who think that sin is a sort of endowment, like

memory or judgment, ignoring the positive truth that sin is Satan's influence in successful operation, and with that influence removed the immutable law of cause and effect is involved. Let us advance a step now in our considerations.

Christ was "the Redeemer" of mankind. Consider carefully the meaning of the word, for many people talk as though it was absolutely void of significance. Do we know what it means to redeem a pledge? I sincerely hope we all do, because it will simplify to everybody the status of a redeemer and the changed ownership of the "redeemed," and calling to mind that God has called us "His jewels," the writer considers this illustration of the matter to be a very apt one.

Man, being no longer under the dominion of the "prince of this world," Satan, and all evil influences being removed, will as a result be elevated to a higher plane of spiritual life, and the eyes of his understanding being opened, his ability will be correspondingly increased. Instead of the promptings of evil spirits operating upon his mind and heart, just men made perfect will minister to him. For Christ shall come for this very purpose of converting the world, aided by the elders of Israel, those "chosen ones" who have the mark of Christ upon their foreheads. All who have not accepted the gospel shall be testified to under this Godly influence, and all who then refuse to accept Christ will do so in the face of a perfect comprehension of their act. The work of this thousand year "day of the Lord" will, as the scriptures plainly declare, be a gradual work, like the sun rising in the east and sinking in the west. Many and wonderful are the things to be accomplished in "that day," but the mighty power of faith which will then exist, in comparison with the doubt which now prevails, will, in their due season, cause their fruition to be regarded as but a commonplace sequence. Under Satan all is weakness, under Christ all will be strength.

Thus will all the world be brought to a knowledge of the truth. Then comes a testing. Satan will be released for a short season. His temptations will no doubt admirably conform to the altered conditions. It is then that most probably he will deceive as "an angel of light."

There is a wondrous peace accompanying the calm contemplation of this great revelation of the latter days. We see how true it is that God desireth not the death of a sinner. We grasp something of the height, depth, length and breadth of redeeming love. This is the great lesson man is being taught under the reign of selfishness, strife and misery. He is learning the value and excellence of love by a bitter experience of its opposite.

Watford.

W. ISGATE.

A MAN without self-restraint is like a barrel without hoops, and tumbles to pieces.—H. W. BEECHER.

THE POWER OF THOUGHT.

THOUGHTS are the germs of all intelligent action: they are the nucleus from which all things, good or evil, visible or invisible, are created. It is the power to think which gives man his supremacy in the animal kingdom. Man by his physical strength can do many wonderful things; but his power is dwarfed when compared with the power of thoughtful men. By physical strength a man may lift an ox; by thinking men have weighed and measured the planets; they have separated their elements, and calculated their distance and motion. The locomotive, the ocean greyhound, the various systems of telephony and telegraphy, the aeroplane, and all the wonderful inventions by which men have accomplished things which at one time seemed impossible, once existed only in the minds of men. The marvelous system to which our planet belongs once existed only in the mind of the great Architect, our Creator.

Who can estimate the power which lies dormant, yet innate, in the mind of man? When we contemplate on the things already accomplished by mankind, it gives us courage in the upward fight; it makes us cognizant, to a certain extent, of the wonderful powers of development and construction within us. Thoughts give birth to thoughts. If our thoughts be pure, they will be parents to pure actions. Pure actions will purify our bodies, and make them fit tabernacles for the eternal spirit, which is the thinking part of man. The body is the machine, the brain the controlling centre, through which the spirit operates. By harmonizing them and giving expression, both orally and physically, to our thoughts, we will gain the divine power and favor so necessary to our eternal advancement.

"Think good thoughts, read good books,
And thou shalt feed a famishing world."

Salt Lake City.

JAMES E. PENNOCK.

TO MY SON.

Do you know that your soul is of my soul such a part,
That you seem to be fibre and core of my heart?
None other can pain me as you, dear, can do,
None other can please me or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name,
"Like mother like son" is a saying so true,
The world will judge largely of mother by you.

Be yours then the task, if task it should be,
To force the proud world to do homage to me.
Be sure it will say when its verdict you've won,
She reaped as she sowed. Lo! This is her son.

—MARGARET JOHNSTONE GRAFLIN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 26, 1911.

CLEANLINESS.

THE religion of the Latter-day Saints is essentially a practical one. Obedience to its principles will surely lead to the perfecting of the entire being of man. The purpose is to lead us from evil and impurity to righteousness and holiness. It is not only necessary that our minds should be instructed in the principles of eternal truth, and our hearts purified through obedience to the same, but also that our bodies should be kept clean and pure, that they may be fitting temples in which the Spirit of God may dwell. The people of God in all ages have been instructed to keep themselves clean and pure. In ancient Israel this was emphasized by the institution of various ceremonies requiring washings and purifications. In the New Testament there are frequent references to the same matter. In one place the saints are spoken of as being "cleansed from all filthiness of flesh and spirit, perfecting holiness in the love and fear of God." The saying has been current in the world for ages that "Cleanliness is next to godliness." We might go further and assert that it is an essential part of godliness. The Latter-day Saints, by virtue of their obedience to the everlasting gospel, are entitled to receive the gift of the Holy Ghost, and they will find that, through cleanliness of body and mind, they will receive the same in a richer and fuller measure than is otherwise possible.

It is true that many people are engaged in work that is necessarily of such a nature as to render personal cleanliness a very difficult matter. Notwithstanding that, the pleasure and satisfaction to be derived from it, will amply compensate for the effort necessary. To the humble toiler, leaving the dirty factory or machine shop, how refreshing it is to enter a home that is clean and attractive. It is pleasant and refreshing to be there. Soap and fresh air can go a long way in making the lowliest home sweet and tolerable. To the weary son or daughter of toil it is restful and inspiring. It lifts the mind above the toil and drudgery of the day, and gives an interval in which to breathe a purer atmosphere. They are thus enabled to feel that they are not degraded by their conditions, but that their desires and aspirations for purity and pleasant surroundings can assert themselves wherever they are. Personal cleanliness is also decidedly favorable to health. Our bodies are continually throwing off waste matter, by innumerable pores. This needs to be removed from the body by

frequent ablutions. If this is not done, the pores of the body becomes clogged, and an unhealthy condition is the result. Besides, it is most offensive to those with whom we live and associate. Domestic affection is promoted and preserved by a due regard for personal cleanliness. There is a sweetness and a charm associated with it that is well worth the effort necessary to secure. In homes where there are children this matter becomes especially important. If the home surroundings are clean and attractive, the children will take greater pleasure in remaining there. It will thus affect their character and lives to a very great extent. "Even from the body's purity, the mind receives a secret, sympathetic aid." Personal cleanliness is so closely related to purity of thought and action, that parents should do all in their power to recognize and teach it by precept and example in their families.

It is very important that our places of worship should be kept scrupulously clean. When it is otherwise the influence is repellant and degrading. It is inconsistent with the elevation of mind that is necessarily associated with the true spirit of worship. As the lowliest home, if tidy and well-ordered, may be rendered sweet and attractive, so our meeting places may be rendered acceptable for the worship of the Most High, when all is clean and orderly. The psychological effect of cleanliness is more marked, perhaps, in connection with Divine worship than in any other direction. It has a tendency to raise the thoughts upward and to suggest to the mind the perfect holiness of the Lord. On the other hand, unsuitable surroundings and conditions tend to hinder the spirit of worship, being entirely inconsistent therewith. Those who have been accustomed to worship in beautiful churches, where everything is bright and attractive, are apt to be impressed most unfavorably as to a religion whose devotees worship under such conditions, and the spirit and genius of whose religion is expected to be reflected to some extent in the place and manner of their worship. Assuredly the saints of God, wherever they may be and however humble their surroundings, ought to endeavor to make their worship truly represent their appreciation of the privilege of knowing and worshipping the true and living God. To this end, cleanliness and perfect order are indispensable conditions.

When due regard is given to this important matter by us personally, and in our homes and places of worship, then the cumulative moral result cannot fail to affect for good the hearts and lives of all concerned. It is of the utmost importance that everything should be contributory to this supreme end. The Latter-day Saints, above all people, should be mindful of these things. They have been called to live a higher life than their fellows. There has been given to them a fuller knowledge of the holiness and excellence of the Lord, and of their relationship to Him, than is possessed by the world. In order to become members of His Church,

they have been baptised, according to the Divine command and pattern, and have thereby had their sins remitted. They are now required to walk in newness of life, striving to keep all the commandments. The apostle Paul, writing to the members of the primitive church, says that uncleanness and filthiness should not be as much as named among the saints. The trend of teaching in the Church in these days is exactly the same. The apostle John makes purity a decisive test as to those who belong to the family of God, in the following words:—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (I. John 3: 2, 3.)

While giving attention to cleanliness in the directions indicated, and reaping the moral benefits that indirectly result from the same, it is still necessary that purity of mind and character should be directly cultivated. Indeed, we ought to set the complete ideal of purity before us, and endeavor to realize it fully in every department of life. Even the thoughts that we entertain leave a permanent impress upon the mind and character. We should not, therefore, allow ourselves to entertain thoughts contrary to what we ought to be or to do. On the other hand, if we set ideals of purity and virtue before us, and dwell upon them frequently, we shall find ourselves growing in that direction. The law operates unerringly, either for good or ill; if we will avail ourselves of its wonderful potency, it will help us to overcome weakness and evil, and enable us to attain unto that purity and holiness without which we cannot hope for salvation in the kingdom of God.

H. I.

MINUTES OF SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held in the South Side Masonic Temple, 30 Abbotsford Place, Glasgow, October 22nd, 1911. There were present: President Rudger Clawson, of the European mission; President George W. Teasdale and twenty traveling elders of the Scottish conference, also President Joseph W. Clark and Elders John R. Sayers and F. A. Dahle, of the Newcastle conference.

The first session commenced at 10:30 a.m., by singing, "Hope of Israel." Prayer by Elder John B. Taylor. Singing, "Earth with her ten thousand flowers."

The sacrament was administered by Elders Joseph P. Burt and William J. Swainston, during the passing of which the choir sang the sacramental hymn, "Reverently and meekly now."

President Teasdale welcomed the saints and friends, also was thankful for the privilege of having an apostle of Jesus Christ in our midst.

Elder George G. Campbell thanked God for the privilege of being a member of His Church. Showed the necessity of complying with the gospel principles in order to gain a remission of sins. However, all who die before reaching the age of accountability, regain an entrance into the kingdom of heaven through Christ's atonement, irrespective of any act of obedience. Bore testimony to the truthfulness of the gospel.

Elder John R. Sayers, of the Newcastle conference, expressed his pleasure at being present. Spoke of the necessity of continuing in the plan of salvation after we have entered in at the doorway of first principles.

Brother John Hunter sang the solo, "Lead, kindly Light."

President Clawson referred to the importance of the principle of faith in every act of our lives. Explained how it is necessary that we have our faith built upon the true foundation. It is indeed the first principle of the gospel, "for without faith it is impossible to please God." A true faith will lead us to obey His commands, one of the most important of which is baptism. Peter's testimony on the day of Pentecost is conclusive evidence that we must comply with this ordinance. This leads to an interesting question concerning the dual nature of baptism. As both the body and the spirit are required in the formation of the soul of man, so is baptism in the two elements, water and spirit, necessary to constitute the true baptism. Jesus said, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

The afternoon session commenced at 2:30. About two hundred saints and friends were present. After the opening exercises, President Teasdale presented the general and local authorities of the Church, who were unanimously sustained by the saints.

Elder George E. Stoddard, who has filled the position of clerk of conference for the past six months, was honorably released, and Elder Paul S. Richards appointed in his stead.

President Joseph W. Clark, of the Newcastle conference, showed very clearly how "Mormonism" answers the question, "What is the purpose of our existence here on earth"? We are born into this life under the exact conditions that we merit from our acts in the pre-existent state. Likewise the inheritance we receive in the life to come is solely dependent on the obedience we render to that light of the gospel that is placed before us. The Latter-day Saints are called upon to prove their doctrines from a scientific standpoint. As true religion and true science are always agreed, we do not fear having the light of scientific investigation thrown upon our teachings.

A double quartette, composed of the Innes family and Brother John H. Kirby, rendered in a pleasing manner, "Count your blessings."

Elder Charles D. McAlister read from the words of Amos,

"Can two walk together except they be agreed." If we desire to have God's Spirit abide with us, it is essential that we walk according to His gospel.

Miss Jeanie Katerson beautifully sang, "God will take care of you."

President Clawson explained clearly the law of tithing. Whenever the true Church of Christ has been upon the earth this law has been observed. It is the plan ordained of God by which His earthly kingdom is maintained. Quoted numerous passages proving that tithing was a true and scriptural doctrine.

The evening session commenced at 7, with an attendance of two hundred and twenty. After the opening exercises, the labor and statistical report was read by the clerk.

President Teasdale, for the benefit of the many strangers present, gave a brief summary of the teachings of the Latter-day Saints. The fact that this Church has withstood all opposition is evidence that its doctrines are founded upon truth. Through the Prophet Joseph Smith came forth a "new witness for God," the Book of Mormon, which is proof that God is no respecter of persons, but is willing to reveal Himself to any of His children who diligently seek Him.

Sister Mary C. Park, accompanied by the choir, sang, "What voice salutes the startled ear."

President Clawson demonstrated how the Latter-day Saints add works to their faith, by the great missionary labor that has been carried on ever since the establishment of this work in these latter days. Referred to the labor report, showing the splendid work that is being accomplished by the missionaries in Scotland. He also commented on the great evil of smoking and liquor drinking that is prevalent in this and other nations, which is causing so much misery and degradation. These practices are strongly condemned by the Latter-day Saints.

The choir rendered the hymn, "Let Zion in her beauty rise," after which the benediction was pronounced by Elder F. A. Dahle.

On Saturday, October 21st, 1911, President Clawson met with President Teasdale and eighteen elders of the Scottish conference in priesthood meeting. The elders reported their labors and President Clawson gave many timely instructions.

GEORGE E. STODDARD, Clerk of Conference.

FROM THE MISSION FIELD.

Arrivals.—The following named missionaries for the European mission arrived October 20th, 1911, per s.s. *Victorian*: Charles A. Walters, Eureka, Utah; Arthur J. Sperry, Clyde C. Edmonds, John Endres, Joseph Anderson, Herman L. Senn, Joseph Weidner, August H. Knebelah, Leroy L. Larsen, Keith R. Jensen, J. Elmo

Ostler, Salt Lake City; Asael C. Lambert, Kamas, Utah; Parley Z. Hatch, Woods Cross, Utah; Milton Jacob, Provo, Utah; Jesse W. Matthews, Marion, Idaho; Hugh F. McLean, Fairview, Idaho; Melvin J. Benson, Woodland, Utah; Henry E. Bair, Richmond, Utah; Waldemar W. Nielson, Preston, Idaho; James C. Oram, Idaho Falls, Idaho; Clyde J. Daines, Hyde Park, Utah; West W. Lindsay, Ogden, Utah; Edgar B. Brossard, Logan, Utah; Mikkel A. Mikkelsen, Fort Green, Utah; Ambrose Hanchett, Annabelle, Utah; Henry M. Carlson, Spanish Fork, Utah; Wilford E. Allen, Coalville, Utah.

Appointments.—The elders who arrived for the British Mission October 20th, 1911, have been appointed to labor in the following conferences: Charles A. Walters, Hull; Jesse W. Matthews, Hugh F. McLean, Melvin J. Benson, Leeds; Clyde C. Edmonds, Liverpool; Arthur J. Sperry, A. C. Lambert, London; Parley Z. Hatch, Manchester; Henry E. Bair, Wilford E. Allen, Scottish; M. Jacob, Sheffield.

Elder Invited to Speak at Middlesbrough.—President Joseph W. Clark, Newcastle conference, writes to say that he was recently invited to address an association at Middlesbrough on some of the beliefs of the Latter-day Saints. The association meets every Sunday, in the Temperance Hall, for the discussion of religious, scientific and social questions, and is undenominational in character. It was suggested by one of the members that our belief as to "The Godhead" be presented. President Clark gladly accepted the invitation. Taking up the first article of our faith, he proceeded to prove the separate and distinct personality of each member of the Godhead, citing abundant scriptural proof in support of the views advanced. Considerable discussion followed, and different views were expressed; but a commendable spirit of fairness prevailed and the speaker received a cordial invitation to address the association, at some other time, on the beliefs of the Latter-day Saints. It is always a pleasure to the elders to get their views before thoughtful people, as it is to acknowledge a spirit of fairness wherever manifested.

Baptisms.—On Saturday, September 14th, 1911, one person was initiated into the fold of Christ by baptism at Ipswich (Norwich conference). Elder F. G. Pierce officiated.

A baptismal service was held in South Shields (Newcastle conference), October 18th, 1911, at the Saltwater Baths, where seven converts were initiated into the fold of Christ, three of them being from Sunderland. Elders Parley Swainston, Albert G. Brain and J. Eugene Lichfield officiated.

A baptismal service was held at the Central Public Baths, Burnley (Liverpool conference), on Saturday evening, October

21st, 1911, at which eight persons were baptized—seven from the Burnley branch and one from the Nelson branch. Elders Wilford E. Jordan and William R. Nish officiated. About ninety saints and friends attended the service.

On Tuesday evening, October 17th, 1911, a baptismal service was held in the Infirmary Baths, Edinburgh (Scottish conference), when four souls were initiated into the fold of Christ. Elders John B. Taylor, Charles D. McAlister and Willard Richards officiated. Confirmation took place at the water's edge.

Successful Socials.—On Monday, October 16th, 1911, following the conference, the Norwich Branch Dramatic Club entertained the elders and visiting saints at a fancy dress social. The characters represented were historical, national and humorous. Prizes were presented for the best representations. After a well-rendered program, several games were enjoyed by both old and young. All present expressed themselves as having spent a pleasant evening.

A most successful social was held in the Latter-day Saints' Chapel, Neville Street, Oldham (Manchester conference), where seventy-five saints and friends met and enjoyed a well-selected program of songs and recitations. A tasty "tea" was served and all present expressed themselves as being well pleased with the evening's entertainment. The purpose was to obtain means to purchase new books for the branch. A good sum was realized.

A very pleasant evening was spent on Wednesday, October 11th, 1911, at the Public Hall, by the saints and friends of the Wisbech branch (Norwich conference), the occasion being a social given by the members of the branch in honor of Elders J. Leslie Broadbent and A. Tom Johnson, prior to their leaving for another part of the conference. A good program was rendered and refreshments served. The remainder of the evening was spent in playing games.

Branch Conference.—On Sunday, October 22nd, 1911, a spirited conference was held in the Northampton branch (Birmingham conference). President Leonard Mackay, six traveling elders, and one lady missionary were in attendance. Commenced at 2:30 p.m., by singing, "What was witnessed in the Heavens." Elder Alfred Fallows opened with prayer. Elder H. W. Noble welcomed all present, and hoped we would have a time of rejoicing together. Elder Albert T. Smith said man had been given his free agency to serve the Lord or not. If we obey His commandments, we will receive the reward; if we disobey we reap condemnation. Sister May Freeman rendered a solo. Elder D. Murray Davies was pleased to be present. He said the plan of salvation had been laid down for us to follow; and exhorted all to live up to that plan. Elder Albert Smith urged all to "go on to perfection," that we might not be ashamed when "the books were opened and men

were judged by the deeds done in the flesh." At 6:30 p.m., President Mackay presented the general and local authorities, who were unanimously sustained. Elder James E. Wiggill said the gospel of Christ embraced all truth. Explained the sixth sense, or the Holy Spirit. By this Spirit we are able to get nearer to our heavenly Father. In order to receive it, we must obey God's laws. Sister Sarah A. Howard spoke of the persecution received when we embrace the gospel of Christ, and of the sacrifices made by the elders who come as missionaries into the world. She bore a strong testimony to the truth of the gospel. A quartette was then rendered by Brother A. Farey and others. President Mackay explained the principle of tithing, and exhorted all to obey this command, as the Lord requires, and receive the blessings which follows obedience.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XI.—LORD OF THE SABBATH.

I. THE SABBATH.

1. Prefigured in the account of the creation (Gen. 2:3).
2. Its observance commanded (Exo. 16:22-30; 20:8-11; compare Lev. 19:3; Isa. 58:13; Jer. 17:21-27; Ezek. 20:12-24; Neh. 13:15-22; 8:9-12).
3. Penalty for sabbath desecration (Numb. 15:32-36). See also for comparison: Sabbatic year (Lev. 25:3, 4; compare 26:34); jubilee year (Lev. 25:10-55). Note that during the earthly life of Jesus the Jews were subjected to extreme exactions as to sabbath observance—the result of corrupt priestly domination. The spirit of the law had been sacrificed to the letter of arbitrary rule.

II. ACCUSATIONS ALLEGING SABBATH DESECRATION.

1. Against Jesus at Jerusalem (John 5:1-47). (a) Based on a case of healing at the pool of Bethesda; the man reproved for carrying his bed on the sabbath; persecution follows Jesus; He is accused of sabbath-breaking and blasphemy; He justifies His action and cites the work of the Father.
2. Against the disciples. (a) For rubbing ears of grain in their hands. (b) Their action defended by Jesus, who cites justification in cases of emergency. "The Son of Man is lord also of the sabbath" (Luke 6:1-5; compare Matt. 12:1-8; Mark 2:23-28).

III. A PLOT TO CONVICT JESUS OF SABBATH DESECRATION.

1. The Pharisees' question—"Is it lawful to heal on the sabbath?"
2. Christ's question—"Is it lawful to do good on the sabbath?"

IV. JESUS RELIEVES SUFFERING ON THE SABBATH.

1. A man with a withered hand healed (Luke 6:6-11; compare Matt. 12:10-13; Mark 3:1-5).
2. An infirm woman healed (Luke 13:11-17). Note the hypocritical protest by the ruler of the synagogue, and the Master's fitting rebuke.
3. Man healed of dropsy (Luke 14:1-6).
4. A man healed of blindness from birth (John 9). Note the accusation by the Pharisees; the man's simple but effective answer; his expulsion by the priests; the welcome given him by Jesus.

LIFE AND DEATH.

So he died for his faith. That is fine—

More than most of us do.

But say, can you add to that line

That he lived for it, too?

It is easy to die. Men have died

For a wish or a whim—

For bravado or passion or pride.

Was it harder for him?

But to live: every day to live out

All the truth that he dreamt,

While his friends met his conduct with doubt,

And the world with contempt—

Was it thus that he plodded ahead,

Never turning aside?

Then we'll talk of the life that he led—

Never mind how he died.

—ERNEST CROSBY.

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